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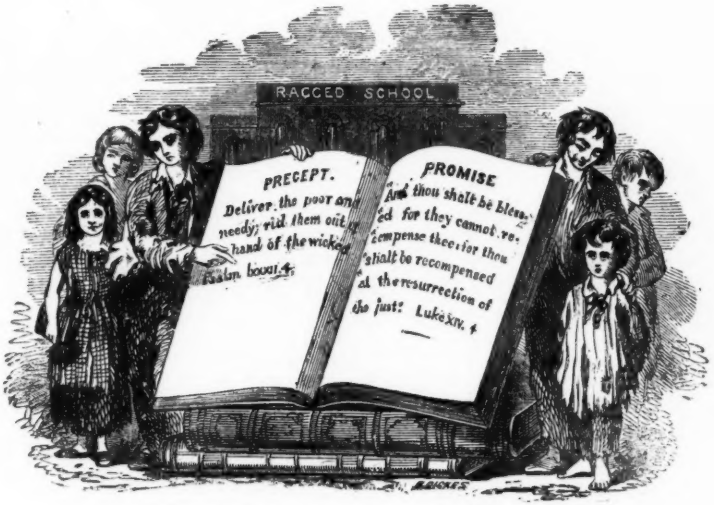
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CLXXXVI. JUNE, 1864. Vol. XVI.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of hand of the wicked
Psalm. lxxxii. 4.
PROMISE
And thou shalt be bless-ed for they cannot re-compense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:

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JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a portmanteau, from Miss Hartley, containing books and articles of clothing; a parcel of clothing, from the Highgate Ladies' Working Party, for the Lamb and Flag Schools; a chest of clothing, from Mrs. Ditmas; a parcel of Testaments, Bibles, &c., from Miss Brown; and a parcel of clothing and books, from Mrs. Reade.

Parcels of old clothes and books will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, W.C.

WANTED, for the KINGSLAND AND DALSTON RAGGED SCHOOL, a SCHOOLMASTER, for Three Evenings a Week. Salary £15 per annum. Apply by Letter only, to G. SCRATTON, Hon. Secretary, 7, Idol Lane, City.

SIZE 8½ INCHES BY 5½ INCHES.

NOW PUBLISHING,

A PORTRAIT OF

The Right Hon. the EARL OF SHAFTESBURY, K.G.

Engraved on Steel by JOSEPH BROWN, from a Photograph just taken by Messrs. WALKER & SONS.

Proof impressions, on India Paper, 2s. 6d. each; to be delivered in order as subscribed. Names received by, and impressions obtained of, Mr. GENT, 1, Exeter Hall, Strand. The profits, if any, to be devoted to the funds of the Ragged School Union.

1864.

Please let me have *impressions of Lord Shaftesbury's Portrait, as per Advertisement, at 2s. 6d. each.*

Name.

Address.

To Mr. Gent,

1, Exeter Hall, W.C.

REFUGES FOR HOMELESS AND DESTITUTE CHILDREN, AND RAGGED SCHOOLS,

19, BROAD STREET, ST. GILES'S.

The operations of the Institution consist of

Three Refuges, for 180 Homeless and Destitute Boys and Girls.
Two Day and Three Night Schools for Boys.
Two Day and Four Night Schools for Girls.
Two Infant Day Schools.
Four Sunday Schools for Boys, Girls, and Infants.
Classes for the Moral and Religious Improvement of the Fathers and Mothers of the Children.
Clothing and Provident Funds for the Children and Parents.
Three Penny Banks.

The Institution being in great need of pecuniary assistance, the Committee purpose holding

A FANCY SALE

On the 21st and 22nd June, 1864, at the Hanover Square Rooms, Hanover Square, on behalf of the Funds.

Contributions of NEEDLEWORK, BOOKS, DRAWINGS, PRINTS, WAX FLOWERS, MONEY, &c., &c., are therefore **earnestly solicited**, and may be sent to the Secretary, Mr. W. WILLIAMS, at the Refuge, 19, Broad Street, St. Giles's; and to Mr. J. G. GENT, Secretary of the Ragged School Union, 1, Exeter Hall, Strand; by whom also Subscriptions and Donations will be thankfully received.

URGENT CASE.

Shall one of the oldest London Ragged Schools be Closed?

THE CLERKENWELL
LAMB AND FLAG RAGGED SCHOOL

Is now suffering great pecuniary difficulty, arising from the resources being stopped during the recent Lancashire distress, and having erected a new Building, to provide for the increasing wants of this wretched and crowded locality.

The Committee trust that the generous Christian public will come to the rescue, and prevent the sad calamity (should this Appeal fail) of an Institution, which has been carried on successfully and beneficially for the past twenty years, in one of the most depraved parts of London, being closed.

Donations will be thankfully received by

Mr. WATTS, Hon. Secretary, 7, Birchmere Terrace, Cardington Street, Hampstead Road. N.W.
Mr. ALDERTON, Treasurer, Phœnix Place, Dorrington Street, Clerkenwell, E.C.
Mr. GENT, Ragged School Union, 1, Exeter Hall, Strand, London.

THE "ONE TUN" RAGGED SCHOOLS,

PERKINS' RENTS,

NEAR VICTORIA STREET, WESTMINSTER,

Formerly the "One Tun" Public-house.

THE SEVENTH ANNUAL MEETING

Will be held (D.V.) in the Schoolroom,

ON WEDNESDAY EVENING, JUNE 15, 1864.

The Right Hon. the EARL OF SHAFTESBURY, K.G.,

Will take the Chair at HALF-PAST SIX precisely.

Prizes of Money, Books, and Certificates of Merit, will be presented to Eleven Boys and Two Girls, who have kept their respective situations *from one to five years*, and fulfilled other conditions, with entire satisfaction to their employers.

The Marquis of Westminster, K.G., Sir R. W. Carden, Deputy-Judge Payne, Rev. Jas. Rogers, Rev. J. Wright, W. H. Miller, Esq., Mr. G. Blaby, &c., will address the Meeting: also, Edward Stephens, Secretary, and Edwin Bayliss (blind), member of the Club and Reading Room in Duck Lane.

The operations of the Institution comprise Day, Evening, and Sunday Schools, Ragged Church, Mothers' Meeting, Band of Hope, Lending Library, Penny Bank, Clothing Fund, and the Fathers' Home, known as the Working Men's Club and Reading Room, Duck Lane, with its séparate efforts of Educational and Bible Classes, Library, Lectures, Penny Bank, Loan Society, Barrow Club, Temperance Sick Fund, &c., &c. Funds are much needed.

Treasurer, Mr. J. Burnham, 33, Sloane Square, S.W.; Hon. Sec., Miss Adeline Cooper, 78, Coleshill Street, Eaton Square, S.W.

FOR THE PHOTOGRAPHIC ALBUM.

PRICE SIXPENCE.

JOHN POUNDS, the Portsmouth Cobbler and Founder of Ragged Schools, surrounded by his scholars in his humble workshop, St. Mary Street, Portsmouth; Photographed from a Painting by *Sheaf*, during the lifetime of the old man of whom it is a faithful likeness.

Sent (post free) on receipt of Seven Stamps.

LEWIS, Bookseller, 114, High Street, Portsmouth.

A larger Photograph of the above for framing (post free), 1s. 6d.

HORNIMAN'S PURE TEA

Is choice and strong, because it consists of *growths* full of rich essential properties.

Is moderate in price, because it is supplied *direct* to consumers by *Agents* to save intermediate profits.

Is wholesome, because it is not *'faced'* with the usual minerals.

These advantages have secured for *this Tea* general preference. Sold *only* in *packets*.

3s. 4d., 3s. 8d., 4s., & 4s. 4d. lb.

As imitations are offered, see that each packet is signed by

Horniman & Co. LONDON

Original Importers of Pure Tea.

AGENTS.—*Chemists* &c.,—advertised in LOCAL PAPERS &c.

RECKITT'S DIAMOND BLACK LEAD.

TRADE MARK

MORE CLEANLY,

MORE BRILLIANT,

POLISHES MORE QUICKLY,

AND CHEAPER,

First, because more is given for the money; secondly, because it is less wasteful; and lastly, because a little goes further than any other kind.

Sold by Oilmen, Italian Warehousemen, Grocers, and Ironmongers.

RECKITT & SONS,

LONDON BRIDGE, E.C.; AND HULL.

HARPER TWELVETREES' UNIVERSAL CLOTHES WRINGER.

Mr. L. Holman, Laundry, 35, Park Place, Brighton, says:—"It saves time and labour, doing the work of four women."

Mrs. Beecher, Laundress, Queen Anne Road, Maidstone, says:—"It will wring the finest laces and muslins, as well as full-sized counterpanes; and does not press hooks, or break buttons."

The Rev. G. T. Burnett, Torrington, Devon, says:—The servant who used it was amazed at what it accomplished."

Patentee:—Harper Twelvetrees, Bromley-by-Bow, London, E. City Depôt, 81, Bishopsgate Street Within, E.C. Price, 20s., 30s., 40s.

HARPER TWELVETREES' GLYCERINE SOAP POWDER

"Is Soap in a very pure and concentrated form, and is economical, efficient, and harmless." See Analysis by Dr. Freidrich Olshausen and Professor Versmann, January 5th, 1864. Mrs. Goulder, Chelsea Laundry, London, S.W., says, "She can wash 50 counterpanes with Four Penny Packets of Harper Twelvetrees' Glycerine Soap Powder and half-a-pound of Soap in Six Hours; and sheets, shirts, table linen, and other articles in one-half the usual time." Sold by Grocers and Druggists. Works, Bromley-by-Bow, London, E. City Depot, 81, Bishopsgate Street Within, E.C.

THE AUSTRALIAN SATIN STARCH.

The Lace-dresser to Her Majesty says:—"It is the Best Starch I have ever used."

Messrs. Pullar, Dyers to Her Majesty, say:—"It is superior to any we ever had."

The Metropolitan Steam Bleaching and Dyeing Company say:—"It is the best for our purpose we can procure." The Matron of the Female Penitentiary says:—"It is the most economical we have used." Messrs. Bone, Peckham, say:—"We can get nothing like it." Messrs. Curling say:—"We much prefer it to any other."

Sold by Grocers and Druggists, and Wholesale by Harper Twelvetrees, Bromley-by-Bow, London, E City Depot, 81, Bishopsgate Street Within, E.C.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

127, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

BEDROOM CANDLES.

PRICE'S CANDLES, WHICH WILL NOT DROP GREASE WHEN CARRIED.—Thin, very hard Candles, sold in boxes 1s. and 3s. each, are recommended as the best carriers.

Extra hard S 12 CHAMBER CANDLES, sold in boxes. Thicker Candles, intended for those who will not burn thin Candles.

SHERWOOD ECONOMIC BED-LIGHTS, in packets of 36 Candles for 1s., intended for use where cheapness is a great object, will be found an improvement on the ordinary Candles, as they gutter less.

Special CANDLESTICKS to fit thin Candles, 1s. and 2s. 6d. each; reducing Sockets, making them fit any Candlestick, 2d. each.

PRICE'S Patent Candle Company, Limited, London.

"THE EXCELSIOR"

SEWING AND EMBROIDERING MACHINE.

THE BEST AND CHEAPEST IN THE WORLD.

Sews from Two ordinary Spools, requires no Re-Winding, Finishes its Work where it stops, and the Seam, if cut at every inch, will not rip.

The style of the Machine is Ornamental, and is so easily managed that a child can work it with facility. It will HEM, FELL, STITCH, GATHER, QUILT, BRAID, and EMBROIDER, in a very superior manner, and with the most wonderful rapidity, and is eminently adapted for FAMILY SEWING. PRICE FROM SIX GUINEAS.

WRIGHT & MANN,

143, HOLBORN BARS, LONDON, E.C.

Manufactory—GIPPING WORKS, IPSWICH.

VISITORS TO THE SEA-SIDE,

TOURISTS AND TRAVELLERS,

And others, exposed to the scorching rays of the sun, and heated particles of dust, will find

ROWLANDS' KALYDOR

A most refreshing preparation for the Complexion, dispelling the cloud of languor and relaxation, allaying all heat and irritability, and immediately affording the pleasing sensation attending restored elasticity and healthful state of the skin. Freckles, tan, spots, pimples, flushes, and discolouration fly before its application, and give place to a healthy purity and delicacy of complexion. In cases of sunburn, or stings of insects, its virtues have long been acknowledged. Price 4s. 6d. and 8s. 6d. per bottle.

The heat of Summer also frequently communicates a dryness to the hair, and a tendency to fall off, which may be completely obviated by the use of

ROWLANDS' MACASSAR OIL,

A delightfully fragrant and transparent preparation, and as an Invigorator and Beautifier of the Hair beyond all precedent.

ROWLANDS' ODONTO, OR PEARL DENTIFRICE,

A White Powder, compounded of the choicest and most fragrant exotics. It bestows on the Teeth a pearl-like whiteness, frees them from tartar, and imparts to the gums a healthy firmness, and to the breath a delicate fragrance. Price 2s. 9d. per box.

Sold by Chemists and Perfumers. *** *Ask for "ROWLANDS'" Artic'es.*

LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

PRESIDENT, REV. CANON DALE.

THE ANNUAL MEETING

Of this Institution will be held

On TUESDAY, JUNE 7th, 1864,

AT LAWSON'S ROOMS, GOWER STREET NORTH.

THE RIGHT HON. LORD EBURY

Will take the Chair at Half-past Seven o'clock.

The attendance of the friends of this Charity is earnestly requested.

The Committee, having had some heavy additional expenses during the past half-year, hope that their funds may be greatly assisted by this anniversary. These expenses have been incurred in fitting up a new Home and building a Laundry for remunerative labour, amounting to about £300, in aid of which only £150 was specially contributed for the purpose.

The following Homes are supported by the funds of this Institution:—

No. 200, Euston Road, for distressed young women of good character; Cornwall Place, Holloway, N.; New Cross Road, S.E.; Parson's Green, Fulham, S.W.; Camden Street, N.W.

These provide accommodation for 110 inmates. A donation of £10 will meet the entire expenses of a case.

Nearly 1,300 poor creatures have been admitted.

Contributions will be thankfully received by Messrs. Bosanquet & Co., 73, Lombard Street, E.C.; Mr. Francis Nicholls (of the Committee), 14, Old Jewry Chambers, E.C.; E. W. Thomas, Sec., 200, Euston Road, N.W. Cheques and Post-office Orders should be crossed.

Papers, Original and Selected.

A REMARKABLE COINCIDENCE OF NAMES.

THE Ragged School Union has for full twenty years been before the public, and during that period has grown into one of the important institutions of the age. The society has from year to year been under the direction and responsibility of a committee elected at each anniversary. As vacancies occurred in the management they have been filled up by inviting those friends who have well served some local school. The changes during twenty years left not a single name to be elected as the Managing Committee in May, 1864, that formed part of the first Managing Committee that served during the year ending May, 1845, nor yet of the second committee that served for the year ending May, 1846. The changes in the executive have not been so great. There are three names that have stood well together during the whole twenty years with but slight alteration. Those friends who have seen the Scholar's Prize Card, issued every year, have always noticed the same well-known signatures of

SHAFTESBURY, *President.*
WM. LOCKE, *Hon. Sec.*
JOSEPH G. GENT, *Secretary.*

These are not very common names, and yet we find the same three names standing in similar relative positions 200 years ago.

Charleston and Carolina are names taken from, or rather given in honour of, our King Charles II. The city of Charleston, that has for so many months successfully resisted all the force that could be brought against it by the Federal Government, stands on a narrow slip of land, bounded on the north side by the Cooper River, and on the south side by the Ashley River. Cooper and Ashley are the names of two ancient families that merged in the Shaftesbury family, and for ages have been retained by that noble house. In honour of the first Earl of Shaftesbury, his names were given to the magnificent streams that at their junction form the harbour of Charleston. But what has all this to do with the names of the executive of the Ragged School Union? That question we will proceed to answer.

The greater portion of America at the time we speak was a wilderness, and at the disposal of King Charles II. By means of a Royal Charter the King gave to the Earl of Shaftesbury and seven others the whole tract of country between the parallels of 29 deg. and 36 deg. 31 min. N. latitude, and from the Atlantic to the Pacific. This included an area of 500 miles from North to South, and of 2,500 miles from East to West. That immense space included the present States of Georgia, Alabama, Tennessee, Louisiana, Mississippi, Arkansas, North and South Carolina, California, and large portions of Florida, Missouri, Texas, and Mexico, besides territories not yet elevated into States. *Shaftesbury* was the most active and able of the eight proprietors, and by agreement undertook to frame a constitution for the embryo colonies, suit-

able to the period and the vastness of the territory. Assistance was required by his lordship, which he obtained from the illustrious *Locke*. The constitution drawn up contained 120 articles, and in its day was considered a grand model; but in reducing the theory to practice mighty difficulties intervened. With a view to lessen these difficulties, and to facilitate the working of the great scheme, the services of a Mr. T. A. *Gent* were secured. This gentleman visited the country, and afterwards brought out a volume entitled, "A Complete Discovery of the State of South Carolina," and which seems to have been eagerly caught up by the public, and three ships were soon sent out filled with emigrants. They landed at Ashley River, and settled at Oyster Point, as the neck of land was called at the junction of Ashley and Cooper Rivers. On this spot they formed a village, which grew into a town, and developed into one of the strongest, and therefore one of the most difficult cities to be captured or destroyed by an enemy—so strong as now seems to be impregnable.

There is no difficulty in tracing the pedigree from the seventh to the first Earl of Shaftesbury, but whether Mr. W. Locke and Mr. J. G. Gent, the coadjutors of the seventh Shaftesbury, can trace their pedigree to their namesakes who co-operated with the first Shaftesbury, we cannot tell; but we do most earnestly pray that their labours will result in the raising of a moral and religious superstructure that neither evil-disposed men nor soul-destroying fiends will be able to destroy, and which may prove impregnable to all their assaults.

THE TWENTIETH ANNIVERSARY

OF

THE RAGGED SCHOOL UNION.

ABSTRACT OF THE REPORT.

In again submitting their Annual Report, the Committee, as on former occasions, desire first of all to express deep gratitude to Almighty God for his blessing on their efforts during another year, and for the continuous progress and prosperity of the Society. They have, indeed, much cause for thankfulness, especially when they look at the extent and influence of the Society's operations and compare them with past years. Remembering, more particularly, the very humble origin of this Union, they are "lost in wonder, love, and praise."

It is now exactly TWENTY YEARS since a few humble individuals (mostly Sabbath School teachers), seeing the forlorn and destitute condition of thousands of poor neglected children in our London streets, and knowing that some few schools were carried on under considerable difficulties for the benefit of such, met in a Ragged School room or loft, near Streatham Street,

Bloomsbury, to form a Union of such schools, to assist in extending their operations and in increasing their number. Mr. John Branch, of the City Mission, presided on that memorable occasion, and, after some deliberation as to the best course to be pursued, it was moved by one who, by God's good providence, has been spared to act as Honorary Secretary from that time to the present, "That an Association be formed to encourage and assist those who teach in Ragged Schools, to be called the 'RAGGED SCHOOL UNION.'" This proposal was seconded by Mr. S. R. Starey (at that time a worker in Field Lane School), and passed unanimously.

The Rules were few and simple, and remain to this day nearly the same as then enacted. Taking as a model the Sunday School Union, and as a basis the broad unsectarian and Scriptural principles of the London City Mission; looking to God alone for wisdom to direct, and consecrating all by prayer, the new Society was established by faith before a shilling for its support had been either asked for or obtained, and by God's goodness it has never yet really been without means.

The patronage of our noble Chairman was ere long applied for, and heartily given: and to the influence of his name the Committee cannot but mainly attribute the rapid success of the Society. The co-operation of ministers of the Church of England and various other denominations was by degrees obtained (though many hesitated ere giving their name to an Association with an origin so humble, principles so unsectarian, and a name so peculiar), and ere long the tender twig became a goodly sapling, and the goodly sapling a noble tree, bearing numerous blossoms and abundance of refreshing fruit.

At the first some twelve or fifteen schools of the class were found, situated in various parts of London, conducted for the most part on Sundays only, and by voluntary teachers, carried on rather irregularly, without concert the one with the other, and under difficulties from want of funds to pay expenses. These were soon brought into union, and their operations extended; new schools were then opened in suitable localities in London and the suburbs, until, in the course of twenty years, the number of schools has been increased from 12 rooms to 175 buildings, embracing 600 schools, besides Industrial Classes, Mothers' Meetings, and a variety of other useful efforts for the improvement and benefit of the poorer classes of London.

The following statistics, gathered from the local Committees and School Secretaries, will more particularly show the number of

SCHOOLS AND SCHOLARS.

The number of School Buildings is now 175 (last year they were 172). In these are carried on 214 Sunday Schools, with an average attendance of		24,630
187 Day Schools, with an average attendance of		18,677
211 Week-evening Schools	„	8,490
600 Schools in all	„	51,797

This is about 1,500 increase on last year, but as many children attend on the

Sunday who also attend the Week-day and Evening Schools, the Committee, as usual, take the latter only as the real number who really benefit by schools in connection with this Union, *i.e.*, 27,000. Though this is, perhaps, considerably under the mark (the number on the books being 34,000), yet the Committee prefer at all times to underrate, rather than overrate, numbers.

The number of voluntary teachers is increased in the last year, being now 2,840 (an addition of 140).

The number of paid teachers is 363, being an increase of 4.

THE PAID MONITORS

number 450, and their conduct is reported by the School Agents as on the whole most satisfactory.

THE INDUSTRIAL AND SEWING CLASSES

have become enlarged. They were last year 87; they are now 117. The attendance is also increased from 2,849 to 4,024, being a difference of 1,175 scholars.

THE CLOTHING CLUBS

also tend much to improve the outward condition and aspect of the scholars, while they act as a practical and standing protest against that love of dress and of tawdry finery so prevalent among the lower classes, especially girls, and so productive of evil as they grow up to be young women. The number of these clubs is now 61.

THE PENNY BANKS

are now 85 in number, and the depositors 14,214; the balance in hand, £1,309. That includes parents and friends of the children in the locality.

Another blessing to the young, who are so tempted by evil example to drinking habits and intemperance, arises from the

BANDS OF HOPE

in connection with Ragged Schools. These are now 28 in number, with no less than 4,275 members.

THE SCHOOL LIBRARIES

now number 71, with above 10,350 volumes.

THE MOTHERS' MEETINGS

are in number and attendance about the same as before, viz., 89 in number, with an average attendance of 2,480.

THE FLOWER SHOWS

are a new feature in connection with Ragged School operations, and bid fair to be a successful attempt to soften the rude and improve the rough. The cultivation of plants and flowers gives innocent occupation to both parents and children, and tends to draw off the thoughts from gross indulgences.

The poor of London are proverbially fond of flowers, and of anything green.

THE NUMBER OF ELDER SCHOLARS

sent to situations is this year reported to your Committee as about 1,770, a fair average number; and many of these are known to be doing well, getting an honest living by their own industry. Most gratifying instances occur from time to time which go to show this, and prove to all unprejudiced minds the blessings and benefits of Ragged Schools, too detailed to be given here.

The numbers still coming up for prizes year by year, notwithstanding the thousands rewarded in past years and the stringency of the conditions, also prove beyond doubt that many, very many, young persons are saved from a life of misery and vice, and made good members of society by these means. The number that took prizes at the Prize Meeting in February was 500.

THE SHOEBLACK SOCIETY

goes on successfully. The eight Societies, numbering 335 lads, have earned no less than £6,423.

THE RAG-COLLECTING BRIGADE

has been working very quietly, and the twelve months' results, as far as work done, is extremely satisfactory. 8 Trucks and 40 Boys are employed, and the following items will show its progress:—

	Weight of Goods collected.	Value paid.	Wages paid.	Bottles.
	Cwt. q. lbs.	£ s. d.	£	
1862	1,640 3 27	680 10 8	423	4,151 doz.
1863	3,554 1 13	1,677 9 9	770	7,287 „

THE REFUGES

are in number as before, with about the same number of inmates, viz., 437. Boys and girls continue to be placed in situations from most, and grown lads are sent to the colonies or introduced to her Majesty's service from time to time as they are got ready. Pleasing accounts continue to be received from those who are thus sent abroad, and many letters could be given did the limits of this Report allow. The Refuges continue to be conducted with equal efficiency to former years, and are indispensable for meeting the necessities of those poor children who have been left, by varied circumstance, friendless and homeless.

THE FINANCES.

These form this year an interesting and gratifying portion of the Report, and the Committee are indeed thankful that it is so.

In regard to these a good deal of misunderstanding prevails in some minds in consequence of persons confounding the income of the Central Society and that of the various local schools, and from their supposing that the money granted by this Union, or supplied through it, is all that is given or all that is needed and expended for Ragged School purposes in London. The fact is, the Union has never yet been able to help poor schools (*i.e.*, those in poor localities whose expenses exceed their income) to the extent required; and many of these, whose existence is of great importance, are in debt to their Treasurer, and have been so for years, notwithstanding all their efforts to get funds. From a return lately received, about 70 schools are in debt at the present time, to the amount of £2,500, while those who have a balance in hand are few and far between. And yet the amount raised by the 175 local schools is not small, being close upon £30,000 yearly. It is the fact that their necessary expenses exceed that amount by £2,000 to £3,000 that causes a constant deficiency and cramps their operations year by year. And here it is with much pleasure the Committee record the kind services of Mr. W. H. Miller, who, by means of his lectures on "Honesty the Best Policy," and the "Journey from the North Pole to the Equator," has raised in five years, clear of all expenses, the large sum of £1,000 for educational purposes, the greater portion of which has been received by Ragged Schools.

It is cause for devout thankfulness to the Almighty that the funds of the Society are so largely increased at the close of this year. This is owing to the appeal made for funds in January and February last, and especially to the ready response made to Lord Shaftesbury's letter to the *Times*. That name, which in every Christian work is a tower of strength, lifted the Society in two months from a state of poverty to one of comparative wealth, and greatly relieved the anxiety of the Committee. The cheering letters received in large numbers in answer to that appeal were also very encouraging, and showed that the work had taken a deep hold on the sympathies of a large body of Christians throughout the United Kingdom. The Committee would dwell longer on their obligations to the noble lord on this and other matters were they not aware that his lordship is one who desires that little should be said of his services, and one who finds his true reward in the good thus conferred on the poor and neglected of this vast city, and in thus doing good, "hoping for nothing again."

The Committee desire to be animated by a like spirit, and believing Ragged Schools to have a platform broad enough for Gospel Christians of all denominations to unite in the work, thus forming a true evangelical alliance, and one of the best agencies for promoting Christian union, they earnestly pray that they may be guided aright in all their operations, and may carry them on in a spirit of faith, hope, and charity—faith in God's blessing, hope for solid results, and love to all our fellow-creatures.

PROCEEDINGS OF THE TWENTIETH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Monday Evening, May 9th, 1864.

RIGHT HON. THE EARL OF SHAFTESBURY, K.G., IN THE CHAIR.

AMONG those present were the Countess of Ducie, Lady G. Oakley, Lady C. Moreton, Hon. A. Kinnaird, M.P., Sir R. W. Carden, the Dean of Dromore, the Revs. Dr. Edmond, Dr. Weir, Joseph Brown, C. Campe, C. Oakley, C. Nevinson, J. W. Reeve, W. W. Robinson, J. H. Wilson, Dr. Crawford, Dr. Cross, Dr. Corry, Mr. A. Haldane, Mr. J. Corderoy, &c.

The proceedings were opened with the singing of the hymn commencing, "All hail the power of Jesu's name," and the offering of prayer by the Rev. J. W. Reeve.

Mr. W. Locke, the Hon. Secretary, read the Committee's Report for the past year, and Mr. J. G. Gent, the Secretary, read the Auditors' Report.

The CHAIRMAN said,—Ladies and gentlemen, I will first read a letter received from Earl Russell. [It appeared that Earl Russell had engaged to move the first resolution.] He says, "Lord Russell has desired me to state that his time is so completely taken up by public business, that he is unable to attend the meeting of the Ragged School Union this evening. He begs to express to the Committee his regret at being prevented from being present." I can answer for it that Lord Russell is engaged in public business, for I left him only a few minutes ago listening to a speech,—I will not say by whom made or on what subject. Now, my good friends, as usual I must address to you what are called "a few words from the chair." I should have been very glad to have spared you this infliction and myself also; but I do not know how I could break through a custom which has now been observed for twenty years. For twenty years we have met annually; for twenty years we have had reason to thank God for the progress that has been made. We have grown up by degrees,—not so rapidly as we could have wished, but, nevertheless, we have grown up steadily and surely; and we are met together now, at the end of our twentieth year, to record very great triumphs, and I hope to join in humble and hearty prayers to Almighty God that the triumphs of this day may only be a starting-point for still greater triumphs in times to come. Notwithstanding our progress in intellectual life; notwithstanding our progress in material life; notwithstanding the great additions to the powers, and, I may say, to the gratifications of men's minds; notwithstanding the vast increase of wealth—at the moment at which I now address you the necessity for this work is not only as great as, but is, if possible, still greater than it was some twenty years ago. When we began this stupendous work, the population of this metropolis was increasing rapidly. It is now vastly increased by natural causes; increased by the migration of thousands upon thousands from the country to this great city every year, bringing with them their necessities, their poverty, their ignorance, their difficulties; bringing with them all the circumstances which press them hard in the battle of life, and drive so many of them down to the condition from which arise the wretched class that we receive into our Ragged Schools. Why, the very improvements, as they are termed, which are going on—and in one sense they are improvements—are tending to the increase of this unhappy class. You are taking down vast numbers of their habitations, and you are building no habitations to meet the wants of those whom you are ejecting. The consequence is, that streets, and courts, and recesses,

which some time ago were overcrowded, are now overcrowded to such a degree of intensity that I think we must anticipate from them a most tremendous harvest of fever and disease of almost every description—fever and disease brought on by bad air and bad living, and in many cases increased by habits of intoxication. All these causes combined are real sources of the ragged class. It is not necessary and inevitable poverty or misery that we have to deal with; on the contrary, putting aside those who may be struck down by disease, putting aside those who may be struck down by casualties, putting aside those who will always be found in every community, who from vice or from other causes are incapacitated for doing that which they ought to do in the struggle of life,—I say, putting aside all these causes, and they are but a fraction of the great mass, I maintain that the people of England are in such a condition as regards the demand for labour and the remuneration for labour, that if they were but ordinarily economical and ordinarily sober they would rank among the happiest and the most comfortable people upon the face of the earth. But then, to give to the people of England full play for their powers, to give to them proper facilities for calling into action all the faculties they possess, we must give them every means that lies in our power for that purpose. I maintain that, of all the evils that press upon the working classes of this country, their domiciliary condition is by far the worst, and so long as you leave the working classes in their present domiciliary state, so long will there be a necessity for Ragged Schools, so long will there be a necessity for ten thousand appliances, all of which might be avoided if the workman were left in such a condition that he could enjoy health and strength, and bring to bear all the faculties of mind and body with which the Creator has endowed him. Now I am sorry to say that, notwithstanding all the efforts that we have made, there still remain many thousands who have not been brought under the influence of the Ragged School system. The other night I heard the Directors of the Sunday School Union make the same complaint; they complained that not more than one-half of those who ought to be subject to their influence were ever found within the walls on Sunday afternoon. Their numbers are greater than ours, because they deal with many more classes. We are confined to the lowest, the most miserable, the most abject, the most necessitous; and I trust that we shall take care to keep our efforts directed to that class and that class alone. I am happy to find that the teachers, and committees, and conductors of our various schools are fully aware of that necessity, and are exercising the greatest care and discrimination in seeing that none but those who ought to be peculiar objects of our care are admitted within our walls and brought under our tuition. But a very large amount of misery yet remains that is unassailed, and has not been reached by the efforts which we have made. I doubt not that at least 30,000 children—that is, as many as those who are now under tuition—are at this moment precisely in the condition in which all those other children were before we brought to bear upon them these great influences; thousands and thousands hungering, I may say, for the bread of life, and there being no one apparently to care for their souls. But this is a state of things that must not be allowed to continue. Is it possible, I ask, that in a country like this, in a metropolis rolling in wealth of fabulous amount, where there is so much wealth, so much luxury, so much idleness—where there are so many thousands and tens of thousands who are now doing nothing to elevate the condition of the poor—is it possible, I say, that numbers should not come forward when appealed to, and lend a hand in that which yields such a mighty harvest when conducted by willing hearts and discerning eyes? But, nevertheless, we have already enjoyed great success. We have, I think, a right to

speak in this way, and we ought to pour forth unbounded thanks to Almighty God for the great success which has attended these efforts—success greater than any that we once dared to imagine—success greater than any one had dared to hope for, who knew nothing about the class among whom we had to operate except what he had learnt from the narrations of others. We have achieved the greatest results. We have a right to speak of these results frequently on this platform, because they are our strength, our main arguments; because when we enforce our appeal for additional support they are the great facts on which we rely to prove the wisdom of our operations, and the certainty of success if we do but persevere in faith and fear. Why, look at the numbers who have gone out to her Majesty's colonies, and see the returns made of their good conduct. Look at the hundreds, I might say, thousands of those who have been put out in domestic service. Out of the many thousands who have been placed out, how few have been returned, as it were, on our hands? Is it not a singular, it is almost an incredible fact, that out of so many who were drawn from the deepest degradation of misery so few should have returned to the line of life from which they had been extricated! Many of you have no doubt been here when the prizes for good conduct were administered. I ask whether anything could be more cheering to men's hearts than to see so many children coming up to receive the rewards of honesty and good conduct, rewards for having retained their places more than twelve months, bringing with them certificates of their character. I know nothing that goes more to the heart, I know nothing that is more satisfactory to the understanding, I know nothing that could be put forward so confidently as a sort of embodied argument of the truth, the justice, and the wisdom of the system we have pursued, than to see year after year hundreds of these children arranged on this platform, waiting with panting hearts, and beaming eyes, and joyous looks, to receive a tribute of respect and gratitude from us; for I hold that in some sense we ought to feel grateful to those children who come to receive that tribute and to carry away with them substantial marks of our approbation and favour. You have heard from the Report that, in the early part of this year, 500 prizes were given on very stringent terms to 500 children. Now I quarrel with that statement; I find great fault, the first fault that I ever found in my life, with my two friends, William Locke and Joseph Gent. There were more than 500, there were 502; and those two, let me tell you, though last were not least—they were the Counsellor Payne and myself. I gave the Counsellor a card with his name upon it as a reward for having done his duty, and kept his place for twelve months, for having a good character not only from his last place but from his present one; and as one good turn deserves another, the Counsellor did the same by me, and I have got my card framed and hung up in my room along with all the other pictures, and when people come to me I show that as a testimonial that I am quite as good a man as they take me for. Now the Reports used to contain, and I am sorry that this one does not contain, a great number of instances of the success of our system, a great number of instances of the improvement and prosperity of persons who have passed through our schools. As there are no instances of that kind inserted in the Report, I will give you one. A few days ago I received a letter from a gentleman holding an office in the Admiralty, and the extract from it which I am about to read is highly interesting to us. He says, "In the course of duty I paid a seaman a few days since; the amount being large, upwards of £40, I gave him a few words of caution, when I found that he had been a shoe-black, and had received his education in a Ragged School. Having been myself," says the writer, "a teacher in one of those blessed—I can think of no

other word so appropriate—institutions, I of course felt a deep interest in the young man, and now write to inform your lordship that in less than five years he has worked his way by intelligence and good conduct from the cabin of a second-class boy to be a first-class petty officer, besides receiving the gold badge for efficiency." Now see the condition in which that lad was when he came to a Ragged School. His mother had died while he was young, and his father was a drunkard. Well may the writer of the letter make this remark: "What might this poor lad have been but for the Ragged School!" Now to show the effect of our system on the mind of that young man—indeed it is the case with nearly all our children, the grace of God speaking in a very remarkable way in their souls—let me further read these words: "He was then going off to see his late superintendent." Everybody will know that superintendent when I name him: he was going to see his late superintendent, Mr. Fowler, of the Temple. Well, now we have to maintain this system, to carry forward this work, to sow this seed, and to reap this harvest. When we consider how this system concerns the temporal and eternal welfare of immortal souls; when we remember that without an effort like this, a purely voluntary effort, it would be next to impossible that this peculiar, destitute ragged class should be extricated from the misery into which they have fallen, and dragged out of the mire and the clay in which they are wallowing; when we know by experience that no Government or fixed regular system could by any means accomplish the object which we are now achieving; when we see that it has pleased God in his providence so to shut us up, as it were, that we cannot devise any other machinery for the purpose than that which we have in the constitution and management of these Ragged Schools—how is it, I say, that under these circumstances I must return to the old story, the old complaint, which I hear in all directions? If I go to Whitechapel I hear this story, if I go to Newington I hear it, if I go to Hackney I again hear it. In all directions there is but one song, one melancholy song, to be heard. I heard it the other day when I was in the chair of the meeting of the Sunday School Union—there is but one doleful cry, "We want teachers, we want additional teachers, we cannot go on without teachers, voluntary teachers must be vastly increased in numbers." And then they tell us the most piteous tales of the evil caused by that want; they tell us of hundreds of children coming on the Sabbath, thronging the doors of the schools, and praying to be admitted, and being sent away because there is no one to administer to them the Word of life. Is this a state of things which a Christian and Protestant people can allow to continue? Can you imagine anything more heartrending, more shocking, than that there should be thousands of children hungering for the bread of life, and praying for admission within the walls of the schools, and that they should be repelled by being told, "We have no teachers; you cannot be received. Go somewhere else, or go nowhere at all, within these walls you cannot possibly be admitted"? Now, I am not speaking in the way of reproof and rebuke to those whom I now address, because I believe that a very large proportion of those who hear me are actually engaged in the work. There are, however, I have no doubt, many in this room who have never tried their hands at the work, and who are kept back through diffidence. Let me tell such persons that, although the work may be difficult at the outset, it becomes very easy in the end, if there is but a willing mind; and certainly a more noble vocation, a more interesting occupation, a more God-like duty, could not be imposed upon any of the followers and disciples of the Lord Jesus. You are going into the highways and hedges, compelling these children to come in. You are going amongst the most forgotten, the most forsaken, and the most destitute class of society. You are going among those who, but for you, would probably

never even have heard, not merely the Word of life, but even a word of kindness. You are going among those who have no home, or, if they have a home, would, in many respects, be better without it. You are going among those who have either no parents at all, or parents who are the causes of the sorrow, misery, and destitution under which their children suffer. This is the field in which you have to labour; this is the harvest which you have to reap; and I ask you whether there could enter into the contemplation of men's minds, or into the aspiration of men's hearts, anything more Godlike than the work which is now set before you? It appears that in the whole of London there are at present no more than 2,800 persons engaged in the voluntary performance of the duties of Ragged Schools. Surely there must be thousands and almost tens of thousands of young men and women in this vast metropolis, who might easily give two or three leisure hours in the course of the week, for the purpose of carrying into effect such a mighty duty as this. A thought connected with this subject struck me the other night while I was addressing the meeting of the Sunday School Union, and as I am probably now addressing an entirely different audience, I will repeat it. On that occasion it struck me that I had discovered a very good receipt for making voluntary teachers, and I will tell you what it was. I appealed to all the young women who were there. I did not know them as well as I know young women here. A large proportion of the young women here I regard as my daughters. Yes, I have now reached such a respectable time of life, and have been so long at the head of the Ragged School Union, that I look upon nearly all the young women here as my daughters. What I said to the young women the other evening, I now say to you—Have you no friends among a circle of your acquaintance? Has not every one of you one or two friends, with whom you may use all your arguments, and upon whom you may exercise all your influence? Doubtless you have. But I will put the case in a tenderer point of view, and I say to all the young women here, We want male teachers, and I put it to you—confidentially, if you please—whether you have no sweethearts. If you have, make it a condition, every one of you, if he be not a teacher already, that he shall become one. Tell him that you will not again receive his addresses until he shall have taught in a Ragged School for four consecutive Sundays; and then depend upon it you will have made a good bargain. You will, in all probability, have purified or elevated your sweetheart's morals; you will have given him a kind of knowledge which he did not possess before; you will have put him in a good line of life; and you may rely upon it that a good Ragged School teacher, or a good Sunday School teacher, will, in nine cases out of ten, turn out a good husband. Now, my friends, on general and public grounds, I delight in such a movement as this. I believe that this movement has tended much to the reconciling of differences among those who hold varying opinions in relation to ecclesiastical government. I believe that the Ragged School Union, and the operations of the various schools, have done more to bring the members of the Church of England and the pious orthodox Nonconformists into hearty co-operation and union than anything that has occurred for the last century. At all times it would have been a blessed thing to take away the scandal that Christians differed greatly among themselves, when, in point of fact, they differed very little on points of doctrine, however much they might disagree on points of ecclesiastical government. But it is doubly important now, when all those who hold the truth must stand to the truth, and show that they are so banded together for the truth, and that it is in the simplicity of the truth that the real doctrine of salvation lies. Aye, and this Ragged School system is a mighty protest against all the trumperies, all the fallacies, all the verifying faculties, all the scientific nonsense, and all the

philosophy, falsely so called, which prevail in the present day. The Ragged School system is a proof of this, that the whole force of the Gospel lies in its simple and saving truths. I would ask any Ragged School teacher, whether male or female, this question: What effect will you produce upon the minds of these children; what effect will you produce upon the minds and hearts of this miserable, forgotton, and destitute class, if you strike out from your teaching the great and saving knowledge of a crucified Saviour? What effect can you hope to produce if you do not adhere to that first great and simple truth of the Gospel? The Ragged School system is a grand protest that you will teach nothing but the Gospel according to St. Matthew, the Gospel according to St. Mark, the Gospel according to St. Luke, and the Gospel according to St. John. That you will have no Gospel according to Dr. this, or Dr. that, or Dr. Colenso. My good friends, persevere in the course in which you have begun. Bear this in mind, that the whole strength of your system lies in the Evangelical character of your doctrine and of your teaching. The moment you depart from that, or encumber it in the least degree with worldly principles or fanciful notions, the moment you depart from the purest simplicity the mind of man can conceive in the teaching of Christ's truth, from that hour your whole power will be gone, your whole influence will be annihilated; the whole thing will crumble to dust, and nothing will remain of the mighty fabric which you had raised. I hope that, in spite of great obstacles, you will persevere with all your heart and soul; that you will labour by day and by night; that you will pray to God earnestly that your efforts may be blessed, that your minds may be directed, that your hearts may be warned, that all difficulties may be removed, and that thousands and tens of thousands may be brought under the influence of your teaching. Difficulties you will have, no doubt; difficulties will arise day by day. I believe that difficulties are increasing every hour as regards the progress of the truth, but the greater the obstacles to be overcome, with the aid of God's Spirit, the greater will be the victory in the end. Is it not a mighty thing to form part of an agency like this, demanding the best intellects, the noblest hearts, the most incessant efforts? Is it not a blessed thing that opportunities like these are offered for the occupation of men's minds and for efforts to benefit the human race? We never lived in such a period before. "Now is the accepted time, now is the day of salvation." I am sure that if we avail ourselves of our present opportunities, the whole mass of the enemy will give way before us; but if we slumber or sleep, and allow the enemy to gain the slightest advantage, God only knows how frightful may be the issue. Go forward in faith, go forward in full assurance, go forward as if you saw your Lord himself in the van, and "as your day is, so shall your strength be."

The Rev. C. OAKLEY, Rector of St. Paul's, Covent Garden, moved the first resolution, viz.:—"That the satisfactory and gratifying Report just read—a Report that largely evidences and humbly acknowledges God's blessing on the work—be received, and that the gentlemen whose names appear on the printed list do form the Committee and officers for the ensuing year." [The names were read.] He said, although he was young as a London clergyman, he was old as a Ragged Schoo teacher. Many years ago he taught children in the arches of the Blackwall Railway, and there was nothing connected with his early life for which he had deeper cause to thank God than his having been associated with the Ragged School movement. He had learnt in that way what nothing else could have taught him, and, above all, he had learnt what great encouragement God gave to the hearty and humble teacher of a Ragged School. In alluding to the theory of Ragged School work, as he gathered it at the period to which he referred, he would speak of the qualities required, as he thought, in a Ragged School, of the qualities required

in a Ragged School teacher, and of the qualities required in a Ragged School pupil. The first thing required in a Ragged School itself was that it should be absolutely free. That the Union Schools were free he knew; but the experiment had been tried elsewhere of connecting payment with Ragged Schools. That experiment had not answered, and they might depend upon it that it was a cardinal principle of Ragged School work that it should be perfectly free. Again, a Ragged School, to be successful, must be built on a Scriptural basis. They might get children out of the street, and teach them human learning and the things of common life; but unless the religion of Jesus Christ underlay all that was taught, they would do very little good, if any at all. Again, a Ragged School must be a practical, common-sense school. It would not do to be led away with theories about art and science: they must deal with simple things in a practical manner. First of all, they should aim at creating a family feeling in the children. Many of them were, indeed, worse than fatherless or motherless, and without any feeling whatever of the ties of home and family; but they should teach them to obey even bad parents in things lawful, and to love them notwithstanding their faults; and thus they might prove in the end blessed messengers of mercy to a drunken father or a dissolute mother. At the same time, they should cultivate in them feelings of kindness towards younger brothers or sisters. Let them also teach Ragged School boys and girls that they had their own place or niche in society; that society was constituted for them as well as for others—the Lord being the Maker of the poor as well as the rich. As regarded Ragged School teachers, he thought they ought to be—what had been urged as objectionable in many persons—one-idead, that is, so far as their especial work was concerned. Let the teacher take Christ with him, when he gave his lesson on objects, his lesson on the Bible, or whatever it might be his wish to teach. Let the teaching be all for Christ, in Christ, with Christ, like Christ. Thus working, the teacher would be sure to succeed. Prayer, and faith, and patience, would do everything. Ignorance and obstinacy would yield before them, and there would be an outward manifestation of an inward spring of conduct which the labours of the teacher had been instrumental in creating. As regarded the Ragged School pupil, the first great requisite was discipline. A boy or girl must be taught to do what was ordered, because it was ordered. There must be implicit obedience, arising from a feeling of confidence in and respect for the teacher. Following on obedience, there would be self-help, outwardly manifested, and Christian principle directing it—not self-help based on ambition, or a desire to get on in the world, but self-help based on faith in God—self-help in the sense of saying, "God has given me a place to fill; Christ has given me a life to live; the Spirit has given me a rule of action;"—self-help in the sense of striving to glorify God here, and hoping to enjoy his presence hereafter. Having thus spoken of the theory of Ragged Schools, he passed on to practical results. These he would draw, not from the schools on the Blackwall Railway, where he himself laboured many years ago, but from schools in the parish of St. Giles's, where he had "entered into other men's labours." In his own parish of St. Paul's, Covent Garden, young men and women, in various walks of life, had said to him when preparing for confirmation, "Sir, I first learnt to love my Saviour in Streatham Street Ragged School." It was to his predecessors in that district, Mr. Williams, Mr. Thorold, and the Bishop of Ripon, that he (Mr. Oakley) was indebted, humanly speaking, for such blessed testimony. The school thus referred to began many years ago in a cow-shed. The little one had indeed since become a thousand. A thousand was literally the number of children now taught in four different schools. The refuges which began with a dozen children now contained 180. Last year eighty boys emigrated from the refuge to the English colonies, and he believed they were doing

well. Surely, under such circumstances, there was no occasion to apologize for the Ragged School movement. Let Dr. Colenso and his English Zulus show them, if they could, any such results as those arising from their system of teaching. When such results had been realized they would not give up the Bible to follow a colonial bishop. They would still stand by the Old Testament as well as the New, and would say to their pupils, "The fear of the Lord is the beginning of wisdom," and don't mind what other people tell you to the contrary. He held in his hand some letters from former pupils in the St. Giles's Ragged Schools. The first was from a boy living at Natal in Africa, who he hoped would live nearer to his Saviour, honour him more entirely, and believe in his word more implicitly, than did the Bishop of Natal. The rev. gentleman then read this letter, the writer of which said that he was, along with another Ragged School pupil, with a saddler, and was doing well, and that they both regularly frequented the house of God. He also read a letter from another boy enclosing a subscription of 5s.; one from a servant girl in a suburb of London, whose example had, it appeared, been the means of her master's conversion; and one from a young man in Canada, who is in very thriving circumstances. All these letters bore practical testimony to the benefical effects of the Ragged School system. In conclusion, he expressed a hope that the touching appeal made by Lord Shaftesbury for additional teachers would be well responded to. He, and many of his brother ministers, would be very well contented to have empty seats sometimes in their churches if they knew that the usual occupants were employed in Ragged School work. It was, however, a curious fact that on the average Ragged School teachers were found to bear away the palm for attendance on public worship. If they were away on Sunday night they were almost sure to be present on Wednesday or Thursday. He could wish to inoculate all who were not teachers with the Ragged School fever; nor could he conceive how any clergyman or any Christian layman could be indifferent to the progress of such a work. Let them all be of one mind and one spirit, and their labour of love would not be in vain.

The Rev. JOHN ROGERS, in seconding the motion, said he quite envied the position which Lord Shaftesbury occupied in regard to the Ragged School Union. His lordship was not a nominal Chairman of the Ragged School Union, but he had entered into the movement with his heart and soul; and he had now the gratification of seeing, as the result of the Union's labours, the establishment of 600 Ragged Schools in the metropolis, and 30,000 children gathered together within their walls. He thought that such a position was envied by all those who desired to do something for the elevation of their fellow-men. There was a certain class of critics, notorious critics, who looked upon Exeter Hall with mingled hatred and dread, and who seemed to think it necessary to apologize for being connected with such institutions as Ragged Schools; but he (Mr. Rogers) could not conceive of any more noble work than that in which they were engaged. He thought that each Ragged School was trying to deal with the greatest point of weakness in the Christian work; that the brightest and most important exhibition of the spirit of the Gospel in our own country was that associated with the Ragged School; and that some of the grandest triumphs of Christianity, some of the mightiest evidence that could be given of its vitality and power, was that which the meeting had heard that night as connected with the success of the Ragged Schools. He admired, in connection with the Ragged School, the practical character of its work. Christians had had certain work to do in different ages of the Church of Christ; and the present was, to some extent, an age of controversy; and, therefore, it was necessary that all Christians should not allow themselves to rest at ease and enjoy the laurels that had been won by their forefathers in the great conflicts of faith, but to arouse themselves to activity, and

do battle with those who questioned the very foundation-principles of the Gospel, and to contend earnestly for the faith that was once delivered to the saints. The present age was an age of action, and every man must be diligent in doing something for Christ, if he was to be regarded as one of his true and faithful followers; and he did not know how any one could better manifest a love of Christ than by actively engaging in the work of the Ragged School Union. The Ragged School Union proceeded upon the Scriptural principle, "Honour all men;" and though it found a child degraded by constant familiarity with vice, steeped in ignorance, polluted by disease, and all that was calculated to emasculate the intellect and corrupt the heart, it still saw in that child an heir of immortality, one for whom Jesus died, one to whom the Gospel of Jesus was sent, and taught that Gospel in the faith that the Gospel that made the teacher what he was, was just as powerful to elevate and to purify the heart of the child. He admired the Society for its purely unsectarian character, and the very diversified mode of operation which the Union adopted. There was great wisdom in each particular district looking after the requirements of that district; but although the work might be thus divided into sections, it was by no means necessary that the work should be conducted in a sectarian spirit. He regarded the institution of flower-shows as a most commendable one, and related one or two instances showing the beautiful sentiments which some of the poor people entertained with regard to the cultivation of flowers. It was very easy for men to speak about the niceties of doctrine; but when they came to deal with men in ignorance, they would find that the only thing that touched their hearts was the old simple story of elevation by the grace of God in our Lord and Saviour Jesus Christ. The work in which they were engaged demanded the services of every one present. They were not called upon to serve by proxy, or to give their money that others might go into the field, but they were called upon to give *themselves* to do battle against the power of darkness, poverty, and vice; and there was not one, however young he might be, or however feeble, who, for the sake of Christ, might not be a hero in the fight, providing their motives were pure and drawn from the Cross of Christ. The rev. gentleman thus concluded:—By all the love with which Christ has loved, by all the mystery of his incarnation, by his holy nativity, by his fasting and temptation in the wilderness, by his agony and bloody sweat, by his cross and passion, by every drop of blood which he has shed for you, by every groan and tear which have been drawn from him, by his suffering for your sins, and by all the grace which he has manifested to you, I charge you to go forth as heroes in this fight. Ten thousand prayers are daily ascending up to heaven for you. There is no petition that wings its way to the throne of God—"Thy kingdom come; thy will be done on earth as it is in heaven"—that is not a prayer for you. Go on assured of this, that you are bringing prosperity and brightness to England's crown; and, above all, that you are doing something for the glory of Him who is the chief among ten thousand of the altogether lovely. All else may fade; all fresh work will perish; but this work that you do for him shall live for ever.

> "All else may die, and be forgot,
> But work done for God dieth not."

Rev. Dr. Edmonds then moved the following resolution:—"That this meeting, rejoicing in the success that attended the appeal lately made by the Earl of Shaftesbury on behalf of the Ragged School Union, and which was so freely inserted in the *Times*, and other metropolitan and provincial papers, desires to express sincere, hearty, and special thanks to his lordship, to the editors of the public press, and the friends who so kindly and spontaneously responded to that appeal, by whose united efforts the Society was raised in two months from a state of

serious financial depression, to a position of safety and healthy action." The resolution, he said, recorded the very felicitous success which attended a well-known appeal; and the object he had in view in rising to address the meeting, was to show that beforehand they might have expected that the appeal would succeed, and that, in point of fact, the failure of it was almost impossible. The *first* reason was, that the appeal was made by the right man to do it. He believed that there was but one hand in the kingdom that could have written that appeal with the same prospect of success as that which attached to it. His lordship's long identification with the noble cause was a guarantee for the worthiness of the institution whose claims he advocated; and every one who read that appeal must at once have said, "This is reliable to the utmost extent; and in giving to this cause, I can give without the slightest faltering, that all shall be turned to good account." The *second* reason was, that the appeal was made through the right medium. It was an appeal to the country through the columns of the press; and although the press was not what he would like to see it, yet he thought it was a special ground of thankfulness that it was always in the main ready to help every cause that had at heart the interests of the poor, and the alleviation of the distress of the destitute. He thanked the editors of the *Times*, and the other papers, for the ready publication they had given to the appeal to which there had been given such a response. The third ground for the success of the appeal was, that it was made to the right quarter—it was made to the hearts of the people of the country, to the philanthropy and Christianity of the land. He rejoiced more in the financial condition of the Ragged School Union than he could have done had the deficiency been supplied by a grant from the public Exchequer, as it would tend, to some extent, to prevent that accumulation of wealth from which much mischief sometimes arose; and it was, moreover, an evidence of the philanthropic generosity of the people. The appeal was not only written by the right hand, made known through the right medium to the right quarter, but it was made on behalf of a thoroughly right cause. As it was said in the Bible that there was joy in the presence of the angels of God over one sinner that repented, he was sure that the work of the Ragged School Union was one that the angels would rejoice to see advancing. There were three angels now abiding in the Ragged School, for they had no home on earth—Faith, Hope, and Love—and Love the greatest of the three; and for the work to succeed, it was necessary that those angels should be ever present. What but love could send the teachers out into those repulsive haunts, and make them patiently forbear with those repulsive children?—what but the love which their Master taught them? He was sure, too, that faith was there, or else many of them would have given up in despondency long before; and hope was there too, that although at present they might not see the fruits of their labours, yet the time would come when the seed they had sown would produce rich abundant fruit.

Rev. C. CAMPE said he had great pleasure in seconding the resolution. He thought that the meeting would be exceedingly ungrateful if it did not tender to the noble Earl its hearty thanks for rendering such great assistance to the institution in a time of deep need; also to the editors of the public press for the circulation they had given to the appeal; and to the public for the hearty and ready response which they had made to the appeal. He thought, however, that their thanksgivings should be offered up to God for crowning that instrumentality with success, and that all should say, "Not unto us, O Lord, not unto us, but unto thy name be the praise; for thy loving mercy and for thy truth's sake." He trusted that the meeting would have the effect of stirring up all Ragged School teachers to fresh exertion, and induce many persons who still held aloof to come forward and assist them in their noble work. When he looked around

the room and saw such a vast assemblage gathered within its walls, he was tempted to ask in a tone of surprise, "Can it be possible that we lack Ragged School teachers?" He had a Ragged School in his own district, and the Superintendents were compelled Sabbath evening after Sabbath evening to send numbers away owing to a deficiency of teachers. He could not understand how it was that such a deficiency should exist; for it could not be that Ragged School teaching was an uninteresting work. The work was a deeply interesting work. There was something in the very character and circumstances of those who were gathered in the Ragged Schools which invested the teaching with a peculiar interest. He should never forget his first introduction to his own Ragged School; it would ever be with him one of the most pleasurable reminiscences of his life. He could tell of many instances of hearts being changed, of souls saved, of sinners brought in penitence and faith to the Redeemer's cross, turned by the power of Divine grace from darkness to light, and from the power of Satan unto God, by the instrumentality of the Ragged School; but he would only mention one, the case of a young man whose mother kept one of the most infamous houses in one of the most infamous neighbourhoods in London. From his early childhood he had been accustomed to associate with companions of the lowest order. He had been several times an inmate of a prison; and on his release from imprisonment he enlisted in a militia regiment. During the time he was in that regiment he went several times to the Ragged School. When the militia regiment was disbanded he was reduced to a situation of the deepest destitution and distress: he implored admission into the Refuge; and when a vacancy occurred he was admitted. His admission into that Refuge was the means under God of saving him in time and for eternity. He was the first in the Reformatory who was found to be engaged in the practice of secret prayer. One morning the Superintendent of the Reformatory, not hearing any sounds in the dormitory, thought that the boys had overslept themselves. He went up to awake them: he entered: and what was the scene that met his eye! It was a scene which would have rejoiced any Christian heart. It was a scene which must have gladdened angels' eyes when they witnessed it. There was stillness: it was not the stillness of sleep or of slumber, it was a hallowed, holy silence. The young man was kneeling in earnest, secret supplication to his God; and all his companions had hushed every word, stilled every motion, lest they should disturb their praying mate. During the time the young man was in the Reformatory he engaged his leisure hours in the cultivation of his mind. When he left the Reformatory he obtained a situation: he continued in that situation, with credit to himself and satisfaction to his employers. After some time he was made an assistant-master in a Reformatory, and he continued to improve his mind until he had acquired a considerable knowledge of Latin, of Greek, and mathematics; and such was his proficiency, that he obtained a situation as usher in a respectable school. He has several times since then changed his situation with an advance in salary; and at the present moment, after having married a respectable young person, he has set up a school of his own, with every prospect of doing well. Was there not in such cases as these sufficient to encourage those who were engaged in Ragged School teaching, and to lead others who had kept aloof to join in the noble work? They wanted teachers—godly men and godly women—those who had experienced in their own hearts the power of the Gospel—those who loved God, and would teach under the constraining influence of the love of Christ—those who had no doubt of the truth of the Bible, but would hold it up and say, "I believe that this is the truth, and nothing but the truth"—those who, when they sat down in their class, believed that before them were sitting those

for whom there lay in the future an eternity of joy or an eternity of woe—those who, while they believed in everlasting life, believed also in everlasting death. They wanted also teachers who had strong nerves; they did not want squeamish teachers. A teacher in a Ragged School, if he were a gentleman, must not sit at a distance from his children, as if he would be infected by sitting close to them; or if the teacher were a lady, she should not pull her dress closely round her, as if she expected to be contaminated with the plague; but all teachers, to be successful, must enter heart and soul into the work, and not be deterred or influenced by petty inconveniences or annoyances. With such teachers the work of the Ragged School Union must succeed. The rev. gentleman, in conclusion, seconded the resolution.

The motion was put to the meeting and carried unanimously.

Mr. JOHN GLOVER then moved the following resolution:—"That this meeting sympathizes with the Committee in their feeling of deep regret that so many thousands of the ragged class still remain in our streets neglected and untaught, and pledges itself to assist the Committee in gathering in more children, by opening additional schools, and greatly adding, if possible, to the number of voluntary teachers." He thought that had they met together that night, and congratulated themselves on their past successes, and had parted without some careful provision for undertaking that which they had not yet undertaken, viz., overtaking the necessities of 27,000 children, who were supposed to be as necessitous as those already in the Ragged Schools, they would not have done their duty. He desired to lay before the meeting a few facts which would prove the necessity for increased exertion. When the movement first started it was found that of every 20 criminals in prison 18 were uneducated persons; and the promoters of the Union at that time said very wisely, "If we can effect a transfer of persons from the class of uneducated persons to the class of educated persons, we shall have a great chance of diminishing the number of criminals." The Union was started upon that principle; and another fact would prove whether the principle was sound or not. In the year 1845, just after the Union had begun its work, there were 24,000 persons in her Majesty's prisons; and in the year 1849 the number had fallen to 16,000, being a reduction of one-third in the crime of the country. From the year 1845 to 1849, the population had been going on apace: in 1845, the population was 16,000,000; and in 1849, 19,000,000; but notwithstanding that enormous increase in the population, there was that most gratifying and satisfactory decrease in crime. Some persons might say that all that decrease was not owing to the existence of Ragged Schools; and he would be the last person to say it was solely owing to the existence of such a movement, but there could be no doubt that the improvement was largely due to the establishment of the Ragged School Union. Unless something was done for the poor children who belonged to that unhappy class, they would lapse into the criminal class; but if they gave them some education, which would afford them some chance of succeeding in life, there was every probability of their becoming honest and respected citizens. He did not believe that there were 30 millions of human beings who enjoyed such substantial happiness as the British subjects, but there were some facts which he had to communicate that could not but be painful to those who had love for their fellow-men. They had 40,000 thieves, 23,000 vagrants and tramps, 39,000 suspected persons, and 29,000 prostitutes, making a total of 130,000 persons who obtained their living, directly or indirectly, through criminal courses. That was not all. There was in England 24,000 houses that were inhabited or visited by thieves. In England upwards of £2,000,000 a year were expended to keep those people in order; and yet they

were not able to do so effectually; and it was estimated by a very high authority that upwards of £7,000,000 were lost every year by depredations. It was necessary to bear these facts in mind when considering the necessity for extending the Ragged School movement, for there were no less than five or six infants born daily in the criminal class—something like 2,000 a year; and when it was remembered that that was the class which the Union sought specially to benefit, it was obvious to all that the effect of the movement must be to diminish crime, and thus promote the prosperity of the country. He thought, therefore, that the extension of the movement should meet with the sympathy and encouragement of all philanthropic and Christian persons.

Mr. Counsellor PAYNE said if he had not made a firm determination to stand up then to speak, he should not have risen for the purpose of addressing them; but he had come to a firm determination, and that determination was, that it was no part of his duty to make a speech that night, for if he did, he should be appearing before them under false pretences; for, under the notion of seconding a resolution, he should be making a *moving* speech; for he acted in the same way that Hudibras described some speakers as acting,—

> "Who move their hearers when they speak,
> For one by one away they sneak."

He was in the peculiar position of the Irishman who used to say when he was called upon to speak at a late period of the meeting, "When everything has been said that can be said, then I am called upon to say the rest." He had been much pleased by the progress of the meeting. He was glad to find those on the platform who were never on the platform before; and he hoped that those gentlemen would be found on the platform again. They had had that night new friends with new faces, and new friends in old cases, and old friends with fresh graces, and all friends in their right places. He had come forward that night for the very special purpose of doing four acts;—to excuse his interference, to proclaim his strict adherence, to exhort to perseverance, and to make his last appearance. He did not require to be told that his powers were not as they once were; and he, therefore, thought that it would be far better if he were to leave the management of the business of those meetings in younger, better, and abler hands. The advice he gave to the Ragged School teachers was: Ragged School teachers, eyes right; Ragged School teachers, hold tight; Ragged School teachers, don't bite; and Ragged School teachers, delight. "Ragged School teachers, eyes right." Ragged School teachers should look in to ascertain the state of their hearts before God, because all their work would be in vain if they did not act from the love of God, and love to their fellow-creatures. "Ragged School teachers, look about." They should gather in the children by going to the mire and gutter, as Lord Shaftesbury had been going for the last twenty years, and fetching them out, and taking them to the Ragged School; and then God would bless their exertions. "Ragged School teachers, hold tight." Ragged School teachers should hold tight God's truth—God's truth altogether—hold tight ragged youth, and hold tight a good character. "Ragged School teachers, don't bite." Ragged School teachers should not bite in a business way, nor bite in the things they say. "Ragged School teachers, delight." They should delight in scenes attractive, delight in being active, delight in often praying, and delight in not delaying. "Scenes attractive" were the Ragged Schools. "Delight in being active." They should do their best to exert themselves to the utmost. "Delight in often praying;" for without prayer they would never succeed. "Delight in not delaying." Teachers should join that night, and then they would find the luxury of doing good, and would never repent their connection with the movement during the whole of their life. The learned gentleman concluded by reciting the following lines he had composed

on the union existing between himself and Lord Shaftesbury in the Ragged School work:—

Lord Shaftesbury, my leader,
When first I met with thee,
I was a humble pleader,
And thou a great M.P.
Yet we have worked together,
Through God's abounding grace,
In every kind of *weather*,
In every sort of *place!*

Lord Shaftesbury, my leader,
When I thy service took,
Thou wast a constant reader
Of God's own blessed book.
And I have tried to follow,
And so our bond has been
Not feeble, false, or hollow,
But steadfast and serene.

Lord Shaftesbury, my leader,
Our friendship has gone on,
Till, growing like a cedar,
Its years are twenty-one.
And nurtured by communion,
And trained by Scripture rules,
It stands a *manly* union
For God and Ragged Schools.

Lord Shaftesbury, my leader,
When earthly work is done,
And death, the mighty feeder
On all beneath the sun,
Has laid his hand upon us,
And fixed us with his darts,
The fame our work has won us
Shall dwell in children's hearts.

Lord Shaftesbury, my leader,
Long mayst thou live to be
An earnest interceder
For all whom here I see.
And when, to swell the chorus
Of heaven, the good attain,
May not one voice before us
Be wanting to the strain.

Lord Shaftesbury, my leader,
My muse has tired her wing;
And soon no cause will need her,
And she will cease to sing.
But now all join to speed her,
While thus they hear her say,
"Lord Shaftesbury, my leader,
God bless thee night and day."

The Rev. J. H. WILSON moved, "That the thanks of this meeting are due to the noble Chairman for his presiding on this, the twentieth Anniversary of the Society, and for his great kindness at all times to all engaged in this work."

Mr. CORDEROY seconded the resolution.

Lord SHAFTESBURY briefly returned thanks.

The meeting closed with singing the Doxology.

The Teachers' Column.

ATTENTION;

OR, PRINCIPLES RATHER THAN RULES.

PRACTICAL rules in the business of education, to be of real value, should be based upon just theory and upon careful discriminations. It is easy to descant upon the importance of the habit of attention for instance, and to urge upon teachers the necessity of securing it, if they would accomplish any satisfactory result, and to give rules telling a teacher how to go to work to gain the attention of a class. Such rules, too, are often merely empirical. The teacher cannot operate upon his materials, as a cook does in compounding articles of food, by one unbending rule. The recipe used for making a cake or a pudding to-day, will be good for making the same article to-morrow, and every succeeding day, because the materials and the conditions are constant qualities, and the cook may follow his rule almost blindly. Not so the teacher. He has to do with living souls—materials, if we may use the expression, no two of which are exactly alike, and not one of which is on any two successive days in exactly the same condition. Hence the teacher wants principles, rather than rules. He needs to study the character of childhood, as well as of the particular children in his charge. He needs to know both their minds and the general theory of mental action and development.

In this matter of attention, there is an obvious distinction, first suggested, we believe, by Dr. Reid, the Scotch metaphysician, between attention as directed to external objects and the same faculty directed to what passes within us. This distinction is of no little practical importance in the business of teaching, and is worth dwelling upon for a moment. When we direct the attention to what is without us, to what we hear, or see, or smell, or taste, or touch, the process is called observation. When, on the other hand, we turn our thoughts inward, and consider only what is passing in the inner chambers of the mind,—when, for instance, we analyze our motives, or notice the workings of passion, or scan the mysterious and subtle agency of the will, the process is called reflection. Observation and reflection are the two great modes by which the mind acquires knowledge. They are both of transcendent importance. Though both only species of the one faculty of attention, their processes and the order of their development are widely different.

Reflection is much more difficult of development than observation. It is developed ordinarily much later in life—seldom indeed developed to any considerable extent before the age of manhood—developed by some professions and pursuits more than by others—and in a very large class of mankind, probably a majority, never developed at all.

The reflective powers, doubtless, are capable of being cultivated much earlier in life than the age which has been indicated as the normal period of their development. We are constrained, however, in opposition to many high authorities in education, to doubt the wisdom of a precocious cultivation of this part of the intellectual system. In all our plans of education, we should closely follow nature, who seems to have reserved the judgment and the reflective powers for the latest, as they certainly are the most perfect of her endowments. The teachers of youth have mostly to do with those whose powers are as yet immature, and whose attention is primarily to be cultivated in its direction to external objects. The business of the primary teacher is, in other words, to train his pupils first of all to habits of observation. Let him by all means cultivate the senses of his young charge. Let him occupy them with those branches of knowledge which are to be acquired mainly by seeing, hearing, handling, or experimenting of some kind, rather than with those which require abstruse thought. Reflection, of course, is not to be neglected entirely. But it should not be made the main object; and any study, or any mode of studying, which requires much introversion of the thoughts, may be set down as unsuited to childhood.

Supposing the teacher, then, to have settled this point in his mind, there is yet another principle worthy of his consideration. The objects of the different senses are very unequal in their power and value as educational instruments. Whether it be attributable to the different degrees of perfection with which the qualities of bodies are perceived, or to some difference in the qualities themselves, or whatever may be the cause, the fact is established beyond a question, that the knowledge which comes to us through the medium of the eye is, of all kinds of knowledge, the most easily perceived and the most perfectly remembered. We remember, indeed, the temperature of one day as distinguished from that of another. We remember the sound of a voice. We can conceive, in its absence, the odour or the taste of a particular object. But none of these ideas come to us with that definiteness and perfection which mark our recollections of what we have *seen*. It requires, for instance, but ordinary powers of observation, for a person who has had one good look at a house, to recall distinctly the ideas of its height, shape, colour, material, the number of stories, the pitch of the roof, the kind of shutters to the windows, the position of the door, the fashion of the panels, the bell-handle, the plate, even the little canary bird with its cage in the

window above, and the roses, geraniums, and what else may be fairer still in the window below. All these are objects of sight. In their absence we can bring them to mind, and describe them, with almost the same accuracy that we could if they were actually present. Now it is impossible to obtain a like precision and fulness in our conception of a quality which we have learned through any other sense. We form in the one case a mental image or picture of the object which in the other case is impossible. We can by no possibility form a mental or any other image of the song of the canary, of the perfume of the rose, or of any other quality, except one which addresses us through the medium of the eye. Our conceptions of taste, smell, touch, and even of hearing, in the absence of the objects of sense, have a certain dimness, vagueness, mistiness, uncertainty about them. The conceptions of visible objects, on the contrary, are definite, precise, and most easily recalled. Hence the knowledge derived through the sight is, of all kinds of knowledge, the most accurate, the most easily acquired, the most easily communicated, and the most lasting.

Poetry.

LITTLE BESSIE: A DEATH-BED SKETCH.

I.

It was in a little cottage, one Sunday afternoon,
A mother listened for her child, whom she expected soon,
And her idle, drunken husband, he sat in silence near,
And scarce a word from him was heard to comfort or to cheer.
But, hark! a little footstep now is heard outside the door,
And soon a little rosy child is seated on the floor;
Her face was beaming with delight, while holding up to view
The first reward she'd gained at school, and 'twas the Bible too;
For tho' she was but six years' old, she went to Sunday-school,
And learned how Jesus died to save her never-dying soul;
Her teacher, too, had promised her she would a present make,
When she the fifth of Matthew could read thro' without mistake.
So Bessie tried and tried again, when, after many tries,
With trembling voice, and blushing face, she won her teacher's prize;
And day by day some precious text was in her mem'ry stor'd,
And she with childlike faith went on to know and love the Lord.

II.

Two years have nearly pass'd away, the child is lying ill;
And though her pain is great, she knows it is her Father's will.
And her parents, filled with sorrow, scarce from the bedside moved,]
The father was now quite sobered, watching the child he loved.
And the doctor he was standing beside her little bed,
And having watched her flutt'ring pulse, he gravely shook his head.
"Do you think I shall get well, sir?" she asked, with faltering breath,
"I hope you will," he said; but knew her fast approaching death.
"But do you really think I shall? I'm not afraid to die,
For I shall go where Jesus is, above the bright blue sky."
"I cannot tell, my little girl," the doctor now replied;
"God will take care of you, I know, whatever may betide."

But the child continued sinking, the fever still raged high,
Her little cheeks were crimson flushed, her lips were parched and dry;
And her mind it often wandered, she knew not who was near,
She did not know her mother's voice, nor yet her teacher dear.
When her reason one night returned (her teacher was standing by),
She said, "Do you think, dear teacher, that I am going to die?"
"I think you are, my dear," she said, "and would you like to die?"
"Oh yes," she said, "I want to go to be with God on high;
And when I go, dear teacher, I want you, if you will,
To put my Bible in my hand, that I may have it still.
For God will let me carry it to heaven, I suppose,
Because I'm but a little child my Heavenly Father knows;
And then when I hear Jesus say, 'Let little children come,'
I'll turn and find the very text I learned when here at home.
Will you then, dear teacher, give me my Bible when I'm dead?"
"Yes, yes, my darling, that I will," her loving teacher said.
Her father now burst into tears; it almost broke his heart,
To think his little one and he would soon be call'd to part.
"And shall I not see you again, my little girl," he sigh'd,—
And looking on her happy face, with bitter tears he cried.
"If you'll love the Saviour, father," she whispered in his ear,
"You'll go to heaven when you die, and I shall meet you there.
And won't you love Him, father dear, and meet me up above?
I shall want you and mother there, to dwell with me in love."
"I don't know what to do," he sobb'd,—for like a sheep astray,
He didn't know the Saviour's fold, nor how to find the way.
Then little Bessie's face was bright; she said, "My teacher dear,
Don't put my Bible in my hands, I want to leave it here;
That father dear, and mother dear, when I am gone away,
May read about the Saviour's fold, and by it find the way.
And then, when I get to heaven, I will to Jesus say,
'I left it with my parents dear, to guide them in the way.'
Be sure you come, dear father," she said, with gasping breath;
"Be sure you come," she faintly said, and fell asleep in death.
And they gazed in breathless silence, till hot tears dim'd the eye;
But the child was safe with Jesus, above the bright blue sky.

III.

Below was a cottage dreary, no sound broke on the ear,
But wailing cries, and mourners' sighs, for one no longer here.
Above was a child of glory, safely arrived at home,
And hearing her Father's welcome, "Come in, ye blessed, come."
Below was a father weeping, weeping the tender tear,
For the one he loved most dearly was now no longer here.
Above was a child reclining upon her Saviour's breast,
Around are the white rob'd shining, who from their labours rest.
Below was a mother kneeling beside a coffin grey,
For one had gone whose love had drawn that mother's heart to pray.
Above was a child in glory, happy with Christ on high,
With saints of old, in crowns of gold, above the bright blue sky.
Below was a little Bible, left by a child of love,
To guide her parents in the way that leads to joys above.
The teacher continued teaching, speaking the truth in love,
Leading her children, one by one, to brighter joys above;
Above, where her crown is waiting, waiting for her to wear;
Above, where the child is waiting, to meet her teacher there.

Union Place Ragged School. J. E.

Notices of Meetings.

BROOK STREET REFUGE AND RAGGED SCHOOL.

THE twentieth annual meeting of the friends and supporters of the above schools was held at the Music Hall, Store Street, Bedford Square, on Thursday, April 1st. The Right Honourable the Lord Calthorpe presided. After prayer the Secretary read the annual report, which was an elaborate one, and contained some very interesting particulars. The following is a summary of the statistical portion of the report:—During the past year 40 boys had been admitted, making a total admitted from the opening of the institution of 526, 14 had been placed in situations, 4 had joined the Marine Society, 3 had entered the Royal Navy, 3 had been restored to friends, 3 had run away, and 1 only dismissed, leaving 29 in the institution. The average attendance at the Day School had been 96; 4 boys and 2 girls obtained prizes at Christmas. The number of depositors in the Penny Bank during the past year was 1,255; deposits made, 11,518; amount deposited, £591; amount taken out during the year, £229: and at Christmas, £362. The interest on the money is made up by J. Platt, Esq. The balance-sheet of the institution showed a rather unfavourable financial position, which was partly attributable to the withdrawal of the Government grant. The receipts during the year amounted to £485 2s. 7½d. The expenditure was £543 11s. 5¼d., leaving a balance due to the Treasurer of £58 8s. 4d. The report and balance-sheet being read, the noble lord addressed the meeting, and said that although the institution was in debt, there was much to encourage it in the good it had done during the year. He hoped the attendance that evening was no criterion of the interest the neighbourhood took in the institution; if they were aware of the good done to the little Arabs of the city, he thought they would all hasten to give the assistance that was required. After some further appropriate remarks, the noble lord called upon Sir R. Carden, who moved that the report then read be adopted and printed, and he said that the institution was not only a school but a refuge for children who had no parents. The Rev. J. P. Waldo seconded the motion, and in the course of his remarks said that Ragged Schools was one of the great movements of the age. He also gave some very interesting and stirring instances of the good effected by the schools, and concluded by saying that those instances encouraged them to go on in the good work, and if his humble testimony to the good done by the Brook Street Ragged Schools was any good, he would say that there was not a better school in London. The motion was put from the chair and carried. The Rev. G. W. M'Cree made an excellent speech, taking for his motto, "The Necessity of Ragged Schools and Refuges." Mr. Hytche selected for his motto, "The Adaptation of Ragged Schools to the Children of the Poor," which he instanced by several illustrations of good done. Mr. Judge Payne in a most pleasant and acceptable manner addressed the meeting, and the proceedings terminated by a vote of thanks to the Chairman. The Secretary announced that a gentleman on the platform had given them £5 towards clearing off the debt.

LOWER PARK ROAD, PECKHAM.

THE eleventh annual meeting of this school was recently held. R. A. Gray, Esq., J.P., presided. The Secretary (Mr. Hill) read the report, which gave the following information, viz.:—There were on the books 138 boys, 90 girls, and 91 infants, making a total of 301. The Day School was prospering, having been steadily progressing in every respect. 30 boys, 51 girls, and 91 infants, in all 171 children, were receiving their education by this means. 120 garments had been made up in connection with the Penny Club and Clothing Fund, and sold to the children at reduced prices. £5 had been received from the depositors. 9 girls had gone from the school into service, and they were all doing themselves and the institution credit. The Night School had much fluctuated, but since the master had reverted to the old plan of getting the aid of female volunteers, the attendance and order had much improved. The total receipts had amounted to £170 3s. 8d., while the expenditure had been £166 10s. 1d.

The meeting was addressed by Rev. M. Biggs and other gentlemen.

RAGGED SCHOOL UNION,

SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM A. BLAKE, 38, South Bank, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

Contributions received from the 20th of March to the 20th of April, continued from May Number:—

General Fund.

	£	s.	d.
Shuttleworth, Mrs., coll. by—			
Bowditch, Mr.	0	1	6
Suchliffe, T., Esq.	0	2	6
Taylor, C., Esq.	0	2	6
Buchan, Miss A.	0	2	6
Shuttleworth, E., Esq.	0	2	6
Beare, W., Esq.	0	10	0
Thompson, Mrs.	0	2	6
Mowbray, Mrs.	0	1	0
Bayley, Thomas	0	1	0
Sneyd, Mrs. H.	0	5	0
Sipking, W., Esq.	5	5	0
Stables, W. W., Esq.	1	10	0
Stephens, J. S., Esq.	1	1	0
Symons, Mrs.	1	1	0
Tate, R. C., Esq.	1	1	0
Thompson, M., Esq.	2	2	0
Tompson, R. J., Esq.	10	0	0
Trimmer, E., Esq.	5	0	0
Turner, Mrs.	0	10	0
Tull, H., Esq.	5	0	0
V.	0	5	0
Vaughan, H., Esq.	30	0	0
Watt, Rev. A.	0	10	6
White, E., Esq.	1	1	0
Whyte, Mrs.	0	5	0
Wickham, W., Esq.	1	0	0
Wilbraham, Colonel	2	2	0
Wolfe, Mrs.	1	1	0
X.	1	15	0

Excursion Fund.

	£	s.	d.
Martin, Lady	1	0	0

School Fund.

Bluegate Fields.

	£	s.	d.
Trimmer, E., Esq.	1	1	0
X.	1	0	0

Charles Street.

	£	s.	d.
Borgman, Mr.	1	0	0

Cripples' Home.

	£	s.	d.
Porter, Miss	1	0	0

Field Lane.

	£	s.	d.
A. V. Z.	1	0	0

Little Saffron Hill.

	£	s.	d.
Alexander, J. W., Esq.	1	12	0
Briscoe, J. I., Esq.	10	0	0

Manor Street.

	£	s.	d.
M. S.	1	0	0

Pear Street.

	£	s.	d.
Riddell, Miss	1	1	0
Riddell, Miss H.	1	1	0

Princes Street.

	£	s.	d.
Edmonds, Mr.	0	10	0

Rag Brigade.

	£	s.	d.
Hughes, W., Esq.	1	0	0

Ragged Church and Chapel Union.

	£	s.	d.
Alexander, J. W., Esq.	3	3	0

Spicer Street.

	£	s.	d.
Barlow, J., Esq.	1	1	0

Westworth Street.

	£	s.	d.
Briscoe, J. I., Esq.	10	0	0

York Mews.

	£	s.	d.
Hawkins, Miss	0	10	0

The following contributions have been received in aid of the Ragged School Union, from the 20th of April to the 20th of May, 1864:—

General Fund.

	£	s.	d.
A. B. C. D.	1	0	0
Alexander, Mrs. C. D.	3	3	0
Arpthorpe, Mr.	0	5	0
Anderson, G., Esq.	1	1	0
Barker, Mrs. G. H.	1	1	0
Bastard, Mrs. and Miss	2	0	0
Betnley, James, Esq.	10	0	0
Bradley, Miss	1	1	0
Brock, Rev. O.	1	1	0
Browne, Mrs. Deane	1	10	0
Buxton, Miss	5	0	0
C. C., the dying request of a late Ragged School Teacher.	0	5	0
Clifton, Miss	1	0	0
Collison, Henry, Esq.	1	1	0
Crabb, Mr.	1	1	0
Cumming, the Misses	3	3	0
Dixon, Colonel	10	0	0
Dixon, Miss, Legacy of the late	200	0	0
Drewett, Miss	0	10	0
Ellis, John, Esq.	2	2	0
Emley, Mrs.	1	1	0
Forster, Mrs. S.	0	10	6
Friends, per Mrs. Wigfield	1	10	0
Gent, George, Esq.	5	0	0
Gent, Miss	1	0	0
Ginger, Miss	5	0	0
Guitton, Mrs.	2	2	0
Goddard, Mrs.	0	10	0
Green, J., Esq.	1	1	0
Gulliford, Miss (box)	0	14	6
Gurney J. H., Esq.	1	1	0
Helyar, Miss	1	1	0
Hewlett, H. W., Esq.	5	0	0
Hewlett, Master, coll. by			
Holwell, Miss, coll. by—			
Southgate, G., Esq.	1	1	0
Southgate, Mrs.	1	1	0
Holwell, Mrs.	0	5	0
Holwell, Miss	0	5	0
Aylen, Miss	0	1	0
Hopley, Miss	3	1	0
I. B., jun., per Mr. Fuller	0	15	0
Jeffreiss, J. T., Esq.	1	1	0
Jeffreiss, H., Esq.	1	1	0
Kingston, Mr. C. S.	1	1	0
Locke, Mr. George	1	1	0
Lockton, Mrs.	0	10	0
Long, Mrs. S.	1	0	0
L. T.	0	10	0
McLorg, Miss A. D.	1	0	0
McLorg, Miss E.	1	0	0
Mackay, J. M., Esq.	3	3	0
Major, Miss A.	1	5	0
Mendham, Mrs.	1	0	0
Miller, Mr. G.	1	0	0
Mills, Miss E.	1	10	0
Mills, Miss	50	0	0
M. H.	0	10	0
Moccatta, B., Esq.	2	0	0
Officers of Brixton Prison, per Miss Moran	1	4	4
Onslow, Miss M.			
Ouston, W., Esq.	0	10	0
Parkinson, Mrs.	0	10	0
Penley, Colonel	2	0	0
Ruskin, J., Esq.	50	0	0
Rycroft, Sir R., Bart.	25	0	0
Sapte, Mrs.	1	1	0
Sargent, Mrs.	1	1	0
Saunders, Miss S.	0	10	0
Seymour, Miss	1	0	0
Smalley, Mr. E.	2	2	0
Springett, Miss E.	1	1	1
Thatcher, Mr.	1	1	0
Thomas, W., Esq.	2	2	0
Thorne, J. M., Esq.	2	2	0
Thompson, H., Esq.	5	0	0
Tucker, Mrs. H.	2	2	0
T. W.	0	10	6
Warman, Mr. C. J.	0	10	0
Walker, Miss, Legacy of the late	390	6	3
Walker, Miss	1	19	0
Wathen, Mrs.	1	0	0
Watson, Rev. W.	0	10	0
Watson Mrs.	0	10	0
Whieldon, Rev. E.	1	1	0
Whiting, Miss E.	3	2	6
Wigfield, Mrs.	1	1	0
Wimbush, Mrs. H.	1	1	0
Wood, Rev. A.	2	2	0

School Fund.

Lamb and Flag.

	£	s.	d.
Gilmore, Miss J.	1	0	0
Berrington, Mrs.	1	1	0
Marten, Lady	3	0	0
Lys, Rev. J. T.	5	0	0

Webber Row.

	£	s.	d.
Ginger, Miss	5	0	0
T. F.	2	2	0

Field Lane.

	£	s.	d.
Focquett, Miss E.	0	12	0

Lonsdale Road.

	£	s.	d.
Silver, Mrs.	0	8	6

Thank-offering for a good mother on her 85th birthday—

	£	s.	d.
Burton Street	5	0	0
Anchor Street	5	0	0
Bacon Street	5	0	0
Spicer Street.	5	0	0

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